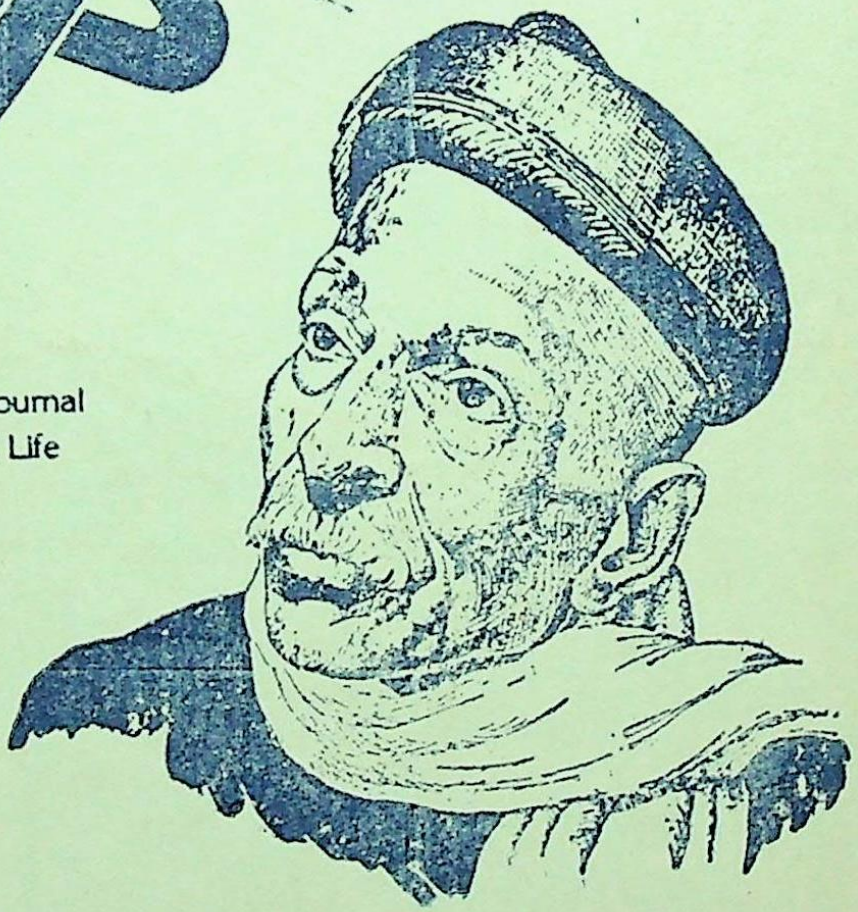
7/88

PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXII | July 1988 | No 4

PRAYER

अया स्पर्शे लग्नं सपदि लभते हेमपदवीं
यथा रथ्यापाथः शुचि भवति गङ्गौघमिलितम् ।
तथा तत्तत्पापैरतिमलिनमन्तर्मम यदि
त्वयि प्रेम्णा सक्तं कथमिव न जायेत विमलम् ॥

Iron touched by the Philosopher's stone is transformed into gold.

The waters of the road being mixed with the stream of Ganga become pure.

In like manner, O Mother, being attached through devotion to Thee, will not my mind become pure, greatly soiled though it may be by many sins ?

—Śrī Śaṅkarācārya
Ānandalaharī, 12

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : Prof. **B. R. Modak**. *M.A., Ph D.*

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CONTENTS

Prayer i

Editorial iii

1. India's Role in evolving Universal Religion —Shri. K. K. Adkar 1
2. The Journey beyond Self Hon'ble Justice H. G. Balakrisbna 7
3. Integral Mysticism of Saibaba —Shri Prasanna Salshingikar 15
4. A Brief Survey of the Philosophical Problem of Empirical Causation in Physics —Dr. (Miss) Filita Bharucha 21
5. The Glory and Sublimity of Gita Teaching —Dr. P. Nagaraj Rao 27
6. The Concept of Lokasamgraha —Prof. K. P. Jog 33
7. Advaita Concept of Liberation —Dr, M. G. Hampiholi 41
8. Nath Darshan —Dr. A. R. Yardi 53

Quarterly Report 59

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EDITORIAL

According to Gurudeva Ranade, following are the 'Methods of God-realization' :—

I. Intercourse with those great men who have a correct knowledge of the greatness and glory of God.

II. Study of literature dealing with His greatness and glory.

III. Muttering of His sacred name and hearing of, and recounting, His virtues.

IV. Meditation on His nature.

V. Serving God as manifested in the universe in a disinterested way. (niṣkāma sevā)

VI. Prayer to God.

VII. To regulate one's behaviour according to the injunction of God, that is to say, to develop the virtues of truthfulness, harmlessness, compassion, love, refraining from unlawful possession of other's property, control of one's sexual appetite, modesty, austerity, study of the vedas and other sacred literature, faith in God, and piety.

VIII. Aversion to all sensuous pleasures of this as well as the next world.

IX. Supreme faith in a true preceptor and serving him.

X. Uninterrupted faith in God.

XI. To talk of God at every place within and without one's home.

XII. Total abandoning of pride, hypocrisy and severity.

XIII. To repulse the attacks of lust, anger and greed

XIV. Total abstention from the society of non-believers.

XV. Religious toleration, and

XVI. Endeavour to deal with others as a manifestation of God Himself.

Shri Gurudeo Dr. R. D. Ranade

Born :

Jamkhandi

3-7-1886

Samadhi :

Nimbal

6-6-1957

INDIA'S ROLE IN EVOLVING UNIVERSAL RELIGION

Shri. K. K. Adkar

"Alas ! W' at man hath made of man" bemoans my wailing heart, at the ghastly might that is seen not only in India but all over the world. Humanity has lost its Humanism due to the greed for materialism. Advancement in Science and Technology has lamentably proved to be the bane to the humanity instead of being a boon, if used for peaceful purposes. To my mind this is all due to the lack of spiritual attitude which is fading away with the advent of brutal force taking its place. As I see through my spiritual mind I am convinced that the entire world is cuaght in the snare of illusion, which is the root cause for this lamentable situation.

1.1 I am particularly reminded of the words of Shri. Gurudeo Ranade who said "If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtues of the West and East and will rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India ! I see India flinging away superstition, sloth and intellectual inertia. I see Her taking up the scientific spirit and the energy of Europe. I see her assimilating the excellence of both the East and the West and rising in the scale of modern nations, preserving all the while integrity and pristine purity of the spiritual self."

1.2 While the prophecy of Shri. Gurudeo Ranade is allmost on the point of fruition, the lack of fulfilment of the

concluding portion of his prophecy, has lead the country into utter despair. It is here, we yearn for the guidance of the spiritual soul, which can bring back the lost integrity and pristine purity of the spiritual self and thus pave the way for the upliftment of the humanity as a whole.

2. The Goal of Life

As per the dictates of my inner voice, I am of the view that the real goal of the life is to seek freedom, freedom from bondage, freedom from misery and pain and last but not the least is the freedom from birth and death. It is only through this freedom, we can aspire to seek salvation- a stage which can be aptly described as "God-Realisation". In the words of Gurudeo Ranade "To realise God for one-self and others is and should be the end of human life." Shri. Gurudeo Ranade made it further clear that "The philosopher's work is not done when he has realised within himself the peace of mind. His supreme business is to bring about peace and harmony in the society, the state and the world at large. When a Philosopher talks about spiritul experience, he is neither a Hindu, nor a Muslim, nor a Christian. He is a citizen of the world and for the matter of that, a citizen of the spiritual world. A Philosopher is one, who comes naked from realm of God into the world and endeavours to realise the nature of the ultimaty Reality for himself and to see whether this could not be spread out into society".

3. Attainment of Goal

In order to achieve the Goal of life as described above, I am not here to advise anybody to go to Himalayas or to thick forest for making penance as the old sages did. In my own humble view, we may realise God by following the most simple method of doing our day to day duty in a devoted and unattached manner. By whatever name, the God might

have been described by various religions, the fact remains that the world in which we live today is only an atom of his entire creation of the universe. The Vedas have proclaimed that the universe rises in freedom, in freedom it rests and in freedom it mets away.

3.1 Swami Vivekanand, the most spiritual and the illustrious son of India has said that "Unity in variety is the plan of Universe. As a man, we are separate from animal but as living beings man, woman, animal or plant are all one and as existence, we are one within the whole Universe. The ultimate unity in the Universe is seeking unity with God— the Creator of the Universe."

3.2 If it be true, that God is the centre of all religions, it is certain that all of us must reach that centre one day or the other. Let us therefore not quarrel among ourselves in proving worthlessly the superiority of one religion over the other. Let our souls awake and realise that the live power, with which each one of us has been gifted, is not different from the one with which the entire humanity has been gifted. So Swami Vivekanand has rightly said that "each soul is potentially divine."

3.3 So long as we have a body and a mind and we have to live in this world, it may not be possible for us to attain God-hood (e. i. freedom from the birth and death). However. it may not be difficult for us to lead a peaceful life and also to lead the entire humanity towards the Universal existence, provided we discharge our duties in the manner described in the succeeding paragraphs.

4. Humanity–its Classes

The entire humanity in the world is divided into four classes of people. They are 1) the worker 2) the lover 3) the mystic and 4) the Philosopher. In the philosophic language they may be described as Karma Yogi, Bhakti Yogi, Rajayogi

and Jnanayogi. It would thus be evident that all the four types of people are the seekers of God through the various yogas. In fact, the Vedas and Upanishads written by our ancient sages, were not meant for the Indian alone, but were meant for the entire humanity in the world. It is for this reason that the Hindu Religion could be acclaimed as the universal religion.

5. Karma Yogi– A symbol of realised soul

As the majority of people in the world belong to the workers' category it would be in the fitness of things to confine my study to this category only, as it would be in the general interest of the humanity as a whole.

5 1 The ever abiding force behind all our activity, being the Atman, whose light is lit in every heart, irrespective of the caste, creed and nationality to which one belongs, it is a pity that out of illusion, the integrity and the pristine purity of the spirtual self has been lost and the egotism has taken its roots in every walk of our life. It is this egotism that has made us self-centred which is the root cause of misery and pain. To make it still worse, the other eight vices too have formed collusion with egotism and have thus marred the very nature of the Universe. The ghastly sight that is seen all over the world today, is as a reasult of this illusion only and our achievements in science and technolcgy have been unfortunately used for the destruction of humanity. Hence our efforts should be aimed at getting out of this vicious snare of illusion in which all of us are caught. The only way of getting out of this snare lies in evicting the ego with the roots and branches and to render selfless service in the name of greater self (e. i. God). It may be remembered that the service to humanity with pointed devotion implies service to God.

5. 2. To be worthy of the term "Karma yogi" it would be my endeavour to illustrate how each one of us should

perform one's duty which would be in the best interest of the humanity as a whole. As already stated above, each soul is potentially divine but is shrouded with the veil of egotism. Majority of us grope in the darkness of illusion. Once we realise our own self, which is not different from that of greater self (i. e. god), we shall find ourselves in the blissful joy of the divine light. With the dawn of realisation, each one of us would be able to see the divine light in each and every soul of the humanity, irrespective of the caste, creed and nationality to which one belongs. It is only through the mental eye, this vision could be perceived and not through the physical eye.

5. 3 Caste, creed and nationality have no place in the Universal religion. The bickering created between one religion and the other, is out of ignorance and illusion. Whatever work one is required to do is equally important from the point of view of the prosperity of the country and the humanity as a whole. Work is worship. Work without devotion to duty is meaningless. Duty without attachment would imply selfless service rendered in the name of God. It is this kind of duty that leads one to the blissful joy. The duty thus performed as prompted by the inner voice is devoid of impurities and would ultimately result in achieving the prosperity of mankind. The egotism which is the root cause of misery and pain is automatically weeded out when the duty is performed with the above attitude. Such a duty would pave the way for the spiritual upliftment of the entire humanity.

5. 4 Once we realise the real nature of our own self and seek its identity with the Universal self (i. e. God), it is easy to establish the Kingdom of God on this very earth, which today stands distorted, divided and heading towards total destruction. We are fortunate to have the rich heritage of the highest culture in the world and to add to

this, we have also made distinct mark in the field of Science and Technology. Thus we have proved ourselves worthy of leading the world to the heights of spiritual prosperity and ever--abiding bliss.

5. 5. Let us all now awake and arise as we see the light of the dawn of self--realisation, which has brought East and West close together. Let us once again look within ourselves with a still and calm mind and experience the divine bliss of seeking unity of our own self with the Universal self. (i. e. God).

5 6. I am sure that the divine experience enjoyed by the humanity falling under the remaining three categories of yogas mentioned earlier, cannot be different from the one described above.

5. 7. May I conclude with the prayer, that may the Almighty bestow His blissful grace on the people of India so that all of them would rise together as one soul and work for the Universal peace and prosperity.

———

THE JOURNEY BEYOND SELF

Hon'ble Mr. Justice H. G. Balakrishna

[This article contains the revelations which flashed across my mind after my return from Srinagar offering my prayers at Shri. Shankaracharya Temple, Srinagar in September 1987. It is a philosophy which I have fashioned for my own guidance, which I wish to share with others.
—Author]

There is time for introspection and there is time to look around. Introspection infuses inner strength and destroys weaknesses. Self--reproach and self--analysis have great controlling and monitoring effect on personal ego in the individual. The individual needs periodic system--analysis. The individual would do well in taking a second look at himself. Though day in and day out, we as individuals whether in a crowd or alone are exposed to the outside world, rarely we expose ourselves to our own gaze. You may call it psycho- analysis in a sense or you may call it a spiritual exercise. The object sought to be achieved is the same. God is the greatest psychiatrist and through spiritual exercise communication is established with him.

We are used to gaze at others and we are used to analyse and assess others. In fact we are prone to X--ray others. We are habituated to criticise others more often with jaundiced eyes. We are never tired of finding fault with the society around us. We transmit our thought--waves in all directions, to all corners to great distances to scout, to dig out, to unearth and to bring home news for a mental discussion of men and matters. But rarely do we direct our thought--waves inward. The barrier is mainly ego and self--esteem, blind to realities.

Tne real question is not what is right with us but what is wrong with us. Self--criticism is not easy. The ego and self-conceit in us resist inward thrust and defy analysis. Ego inflates self-adulation. We always imagine that we are the very embodiment of all virtues. We think that we are more honourable than the most honourable persons. We think that we are more intelligent and shrewd than others. We are blind to our limitations. We are always alert to seize an opportunity to find fault with others. Our estimation of others is ordinarily low.

Our weaknesses influence our thinking, conduct, action and inter-action. They influence the people and the society around us. They make or destroy the fabric of society around us progressively and gradually affecting the world ultimately.

There is greater urgency of introspection for those iu whom political, social, economic, judicial and military power is secreted than for those who do not enjoy similar advantages. In no less measure introspection is applicable to scientists, technocrats, bureaucrats, educationists, religious leaders, policy-makers and advisers and the decision-makers. With equal force introspection applies to the social elite, public leaders. law-makers and lawyers, administrators and all those who are engaged in judicial and quasi-judicial review. The enforcing authorities are not excepted. To quote the words of Bejamin N. Cardozo, "Something of Pascal's spirit of **self-search** and **self-reproach** must come at moments to the man who finds himself summoned to the duty of shaping the progress of law.'

We rarely practise what we preach to others. We show little or no consideration to others. In everything that we do whether in thought or action, we are relevant first and others are secondary and even irrelevant. We have no genuine sympathy for the poor, the miserable, the oppressed

the underdeveloped, the disappointed, the handicapped and the less fortunate. We have no time for them. But we have all the time in the world for persuit of pleasures, luxuries and enjoyment. We are in persuit of excellence without giving importance to positive aspects and values.

We yield to emotions. We play on emotions. We are controlled by emotions. We tend to justify our wrongs. We find it extremely difficult to repent and regret. We are unrelenting in respect of remiss of others. When we are in trouble or difficulties, misery or crisis, we expect everyone to rally round us, sympathise with us and come to our rescue. We expect everyone to understand our difficulty and problems and help us out. But when others are placed in identical situation, we are callous and indifferent. Why ? We are interested only in ourselves. Between an opportunity to help others and an opportunity to enjoy a personal pleasure, we choose the latter. Why ? Because, 'Self' comes first. When 'Self' walks in, divinity walks out.

We do not keep a watch on our mind. We do not control our mind. We do not discipline our mind. We blindly follow our mind. We fall prey to the vagaries of the fllippant mind. We allow the wandering mind to take us foor a long ride. We allow the mind to go hay-wire, berserk and astray.

We do not delve deep into the subconscious. We do not make efforts to enter the gold-mine which is hidden in the deep recess of the inner self. We are loitering around the peripheries. We are enchanted by the superficial. We do not traverse beyond the mind. Nor have we explored beyond. We are enslaved by the routine, mundane occupations and pursuits and live like human machines devoid of humanism. Are these the real missions of life ? If I ask myself, from where I came and to where I go, I do not know. From the cradle to the grave the time is marked.

When the final hour arrives, the body withers and disintegrates. What happens to the mind? Where goes the life which sustained the matter? Who floated me into this universe? For what purpose? Who fixed my span of life and why? Who extinguishes the life and why? Where does the soul go after physical death? Finally, what is the purpose of life? The same question will haunt the human mind - the discerning mind, even when the human lands on the MOON or MARS. The eternal consistency in the law of nature is birth and death, creation and destruction, happiness and sorrow, light and darkness. Only air, water, earth, sky, moon and sun and the celestial planets are eternal. The frequent uncertainties in mind reflect the uncertainty of life. Each day advances, the human being is racing towards death but interestingly enough, he is less conscious of it and is more conscious of his aspirations fulfilled and unfulfilled, losses and accumulations, however evanescent and temporary.

I am reminded of the thoughts of report Sherwood :

"At times when the present is murky and the future a mass of black thunder-clouds with visibility zero, we are naturally inclined to look backward into the past for guidance and even more for reassurance. It is sometimes an easy form of escapism to think that history always repeates itself.....human nature never changes.....there is a grand pattern to the events of time and if we study that pattern carefully enough we shall know what next is to be woven by the hand of destiny."

I repeat that God is the greatest psychiartist, and spiritualism is the means to communion with God. Our ancient culture, our spiritual values and the yogic traditions are meant to be followed and preserved. We should not avoid the rugged path to salvation. We should not prefer the easy path of meaningless existence

Stop for a moment and ponder. Are you not experiencing a void and vaccum in spite of all luxuries and material comforts that you may command ? Fill that void with moments of realisation of truth. See the light at least in the lucid interval.

In modern living we are placing undue reliance on logic. Logic when applied can produce two diametrically opposite conclusions. We have to develop a faculty which is far superior to logic. It is intuition and super-consciousness. When we apply reason, usually we apply it to the known. the seen and the heard, may be through experiment, observation and inference. It is external, dealing with the physical, material and existing visible matter. What about the invisible, the abstract and the subconscious experience? A different approach is required. Different wave-length is needed. The development of Super-Consciousness is the key which unravels the mysteries of the invisible being.

Is super-consciousness a phenomenon? Is it a flash across the consciousness? Is it far beyond the sub-conscious ? Is it beyond the bottomless bottom? Have we ever attempted to look in these directions and have we cultivated the sense of direction to explore new dimensions?

As someone said; "all the terrestrial tasks have their final consecration from the fact that they further a destiny that is not terrestrial. The man of faith fails to know the full truth about the terrestrial, which seems to be the concern of science. Conversely, the man of science fails to know the full truth about the destiny of man which is the concern of religion."

Time is too short to be selfish. The revolution must begin within. We have to organise ourselves internally. Disorganised individual, however highly placed, is the greatest threat to Nature and to mankind. Remember. that

all terrestrial tasks further a destiny which is not terrestrivl.

Fear of God is essential in transforming the animal in man to a virtuous human being. It instils self-discipline and self-restraint in the individual without external force,— be it the law of might or the might of law. It is internal and enduring. It stabilises the human personality. It breaks the ego barrier. The relevant values are innate goodness, sympathy and compassion. One who has the fear of God is half less dangerous, less mischievous and less harmful than one who has neither faith in God nor fear of God. The human being lends himself to classification only in the scale of human values,— goodness and badness are the factors which typify the human being. God does not belong to any race. religien, community or caste. The artificial denominations are irrelevant. Superiority and inferiority based on such collateral and irrelevant considerations have no meaning and validity. What is relevant, to repeat, is the inherent goodness in the human being. Merit presupposes goodness as a condition precedent and does not override the basic values. Merit without the basic values is incomplete, deceptive and absurd. Compassion is a fundamental value of cultured and civilised existence. It distinguishes between barbarism and humanism. Ego is the enemy of internal development and spiritual discipline. It is an impediment to balanced living and affects societal equilibrium. Before we apply values to others who are accidentally or otherwise at our mercy, we should apply those values to ourselves first. Dharma is the basic structure of your internal constitution. Dharma is a primordial necessity and it is the fulcrum of social order. Where there is Dharma there is **nyaya, neeti, satya,** culture and civilised order. Under Dharma, the rule of law is that "those who govern and administer shall be subject to the commands of the people who are the real sovereigns."

If both the people and the State are bound by 'Dharma-nishtha', national discipline can be resurrected. If those who are ruled indulge in cheating, the nation cannot survive. If people are morally strong and virtuous, they can control the State and contain its dishonesty. If the hand which wields the sword is weak, it cannot destroy the evil. Knowledge, wisdom, integrity, hard work, concern for the fellow human being and the living beings, love for the nation, physical, spiritual and intellectual strength and morality, humanitarian outlook, piety and compassion are the flowers of the virtuous garden. Hitch your wagon to the stars.

Break the ego if you wish to be the master of yourself. Self-engineering needs it as a condition precedent. It unfetters the soul. It widens the horizon It opens your eyes. It helps you make a complete man. It gives you faith in the cause.

Your own constitution is as good as you are. You ought to be at peace with yourself, to begin with. You have to interact with yourself and develop introspection. The sweep of the human mind is unlimited. You may sleep but the mind does not. Consciousness imparts to you an insight into the depth of the gold-mine in the recesses of your inner-being. Sovereignty rests in your soul. It is internal. Sovereignty vests in the people. That is external. Within the framework of your own constitution operates the rule of conscience, the rule of equity and the rule of compassion. The internal democracy works on the basis of interaction between the mind and the soul. The interaction decides what is Dharma and what is Adharma. Avenues of effective interaction should be explored and utilised.

Anything opposed to the law of nature, however ingeniously contrived by the human mind, will collapse by the nature's process of self-annihilation and all artificial

fortresses built around selfishness will crumble under their own weight. What the human agency does with improper motive will be undone by the Super–human forces of Nature or the Divine in subtle ways. Craftiness is self–defeating.

Man is not intended to become a Super Man..... a halt man and a half monkey..... but he is intended to transmute himself into a divine personality useful to humanity for a place in the eternal logos and not to be a scourge to mankind and the living beings. The grand design of God is the perpetuation of what is good and the destruction of evil in tne scheme of the Universal order.

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INTEGRAL MYSTICISM OF SAIBABA

—Shri Prasanna Salshingikar

Sāibābā (c. 1838—1918) has been the most unconventional of the holy men of modern India. He lived in a mosque at Shirdi but had an overwhelming Hindu following. He was a 'Faqir' (hermit) dressed in rags with no wordly passions, asking for nothing, but giving spiritual guidance to all. He united the Hindus and the Muslims. The birth place and parents of Sāibābā are not known. It cannot be said whether he was a Hindu or a Muslim. According to his main biographer, Bābā had mentioned to some of his devotees that his parents were Brahmins and he had been abandoned as a child to the care of a Muslim Faqir.[1] The original name of Saibābā is also not known. 'Sāi' (Persian) 'Bābā' (Hindi) simply means saintly father.

Sāibābā went to Shirdi (originally known as Shail-dhi, the abode of Lord Śiva), now in Manmad district of Mahārāshtra, in 1854 where a mixed population of the Hindus and Muslims lived. He meditated there under a Neem tree and attended a large crowd around him, who wanted to question him. He did not reply and nobody could say why he had chosen such a place for his meditation. One day he told a devotee to dig at the foot of the Neem tree, where he used to sit on his first arrival at Shirdi. The place was dug up and steps to an underground cellar were revealed. The place found to be surprisingly clean and well-illumined by burning lamps in the niches. Fresh flowers spread their fragrance all around. A rosary was also there. The villagers

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1. Sholapurkar, G. R. **Footprints at Shirdi and Puttaparthi**. Bharatiya Vidya Prakashan, Varanasi, 1985, p. 6,

were surprised by looking at all this. Bābā told them, "This is my Guru's **Samadhi** in a previous birth. Now, close the place and seal it. It should never be reopened. Burn incense at this spot on Thursdays and Fridays. This will bring prosperity to the village."[2] The villagers did as directed and dispersed.

Sāibābā is a mysterious personality, whom everybody interprets in his own way and no interpretation could give a a complete picture of the saint. This is perhaps the reason why he is Rāma, Kṛṣṇa, Hanuman, Śamkara, Gaṇapati. Guru, Dattātreya, Swami of Akkalkota— all rolled in one according to the viewpoints of different devotees.[3] Sāibābā did not stress any particular type of worship but he encouraged that form of worship which appealed to his devotees. He tried to reconcile hostile elements in his life and today it can be seen that Sāibābā has the followers from all castes and creeds who closely cooperate in worshipping the saint. He has been considered as an incarnation of various deities by different devotees but his name is more closely connected with that of Dattātreya and he is believed to be an incarnation of Dattātreya.

Many incidets are quoted to prove the oneness of Sāibābā with the Swami of Akkalkota and Lord Dattātreya.[4] The devotees worship Dattātreya and Sāibābā togother on Thursdays. When asked about his parent-hood Sāibābā said, "The world is our village. **Brahman** the father and **Maya** the mother."[5] Here the reply to the same question

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2 **Ibid.** p. 8.

3. Cf. Patel, V. P., **Saibaba** (in Gujarati), Sastu Sāhitya Vardhaka Kāryālaya, Ahmedabad, 2007 Vikram era, p. 14

4. Cf. Dhonda. A. Y.. **Saibaba Avatara Va Karya,** (in Marathi) Shri Sāibābā Samsthāna, Shirdi, 1955, p 59.

5. Cf Patel, **Op–cit,** 10.

by the Swami of Akkalkota is worth comparing. One gave out divine parenthood created in certain behaviour as an illusion of being a Mohammedan while the other spoke of the lowest type of parenthood and was recognised as a Brahmin. Yet both unknown to the people in their true colour recognised the equality of castes, creeds and sexes and attracted all types of devotees for their uplift.

Sāibābā has written practically nothing and his thoughts are collected in different books published by his devotees. He laid stress on constant faith **(Nishta)** and patience (i. e. **sabra** or **dhairya)** as he always demanded these two coins from his devotees. The performance of one's duty and the worship of one's own family deity with pure heart seems to be his essential preaching. He spoke without any reserve and gave rude shocks to orthodoxy. His programme of divinity together is an instance in point. He never encouraged any body to change his mode of worship. This way of handling the two hostile and antagonistic groups is rather a special feature of these saints.

Sāibābā as said earlier was a man of miracles.[6] He had acute knowledge of herbs and medicines and was also known as **'Hakeem** Bābā'. He visited sick persons who were unable to go to him and even nursed them when necessary An incident at Diwali, the festival of lights, is very interesting. The grocers denied to give oil to Sāibābā and other people. Sāibābā went back to his mosque and took out the tumbler where a little oil was still left. He mixed some water and drank the contents. He then asked his

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6. The miracles of Bābā are classified as; (i) Curative, concerning physical ailments; (ii) Help in service or professional matters; (iii) Giving warning of impending dangers; (iv) Control over elemental forces; and (v) Bringing back to life one already dead or about to die.

attendant Abdul to put water from the jug to the earthern lamps. There was a crowd watching the movements of Sāibābā as they were unhappy since they were unable to celebrate Diwali in the absence of oil. They were surprised to find lights burning without a flicker from the lamps containing water. Earlier they thought about the madness and idiocy of Bābā to pour water in the lamps They realis d that they had played a silly prank with the God-man. They fell at Bābā's feet and craved his pardon.

The story of this miracle spread far and wide. A stream of visitors came to Dwārkāmāi (Bābā's **masjid** named by him after Dwārkā) to have the **darshan** and blessings of Bābā. The followers of Sāibābā feel that "He is God come to earth, he is a divine incarnation." Bābā, however, believed that "I am not Allah. I am **Yad-e-haq,** a mere significant servant of God. Allah is the great Faqir He will shower his blessings on you all.[7]

Another miraculours incidence of Sāibābā is also worth noting. Once cholera spread in the neighbourhood of Shirdi resulting in many casualties. The inhabitants of Shirdi also become panicky. They saw Bābā grinding some flour. He called some women and asked them to take the flour and sprinkle it near the outposts demarcating Shirdi. It was a sort of magnetic wall that Bābā had created and the germs of cholera never entered Shirdi. Thus the people were saved from cholera.

Bābā blessed his devotees by saying, "Allah Mālik Hai" (God is the master) and often referred to God as the Great Faqir.[8] His philosophy and approach to life has an unmistakable closeness to Sūfism.

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7. Sholapurkar, **op.cit.**, p. 11.
8. **Ibid.,** p. 62.

Sāibābā completed his work in 1918 A. D. on the tenth day of Aświn Śukla. His followers are found all over India. They flock together at Shirdi where his samādhi is seen even today with the masjid called Dwārkāmāi where he used to stay. His devotees apply the sacred ashes called **Udi**[9] to their forehead with full faith. Sāibābā took **Mahasamadhi** on 15th October, 1918.

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9. A line is ascribed on Sāibābā's name : **ramate rama ayoji, udiyanki goniyan layoji** (Cf. Patel, **op.cit.** p. 285.)

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" TOLERANCE "

You should not behave in a way to get repremanded by others. Even if others abuse or beat you unjustly, you should not retaliate by abusing or beating; nor should you love them less for this deed of them. For those who have been unjust have devoured poison and they are sure to die of this poison. That is, since they have done injustice to others, God will certainly do some injustice to them.

You should swallow silently the rebukes of elders and superiors. You should pocket quietly the unjust abuses of the elders. You are repremanded, only when some mistake is committed. So you should be grateful to them, as you are taught wisdom through this repremand. Those who rebuke are the real well wishers; but those who smile and advise do harm. The more the tolerance the greater the prosperity. For the fruits of tolerance are seen immediately. Peace and happiness can never be missed. Happiness cannot exist without peace of mind. One who tolerates, prospers. Penance means tolerance to all sorts of panics. You should quitely swallow the torments. You should not allow the peace of mind to be disturbed by what people say. You should become an ocean of contentment.

—Shree Nimbargi Maharaj

A BRIEF SURVEY OF THE PHILOSOPHICAL PROBLEM OF EMPIRICAL CAUSATION IN PHYSICS :

—Dr. (Miss) Filita Bharucha

1. **Introduction :** This paper is an attempt to answer a question regarding the Connection between Physics and the endeavour to attain the general philosophy of the world. It may well be asked what this connection is. This question is raised by Max Planck in his book "Philosophy of physics" (1) Max Planck himself has suggested that such a general philosophy would be satisfactory if it covers physical as well as intellectual values. It should not exclude the problems of the soul either. However, there should be no conflict with inanimate nature.

2. **Causality & Nature :** Classical physics has proceeded on the following two assumptions :—

(i) The existence of real events and (ii) the possibility of obtaining a complete group of the laws governing real events. The method of obtaining such a group is a progressive spatial and temporal sub-division in the direction from the macroscopic to the microscopic events. This transition involves the fact that a real event can be understood if it is separated from the "event" (the measuring device) by which it is measured. In this switch-over in the classical view of nature one could no longer extend the law of causality as understood earlier. Kant treated it as a law which expressed the validity of invertible rules applicable to all events, hence considered it as one of his "Categories". It was considered as a form of intuition without which experience would be impossible.

The forecast of every event in the sense world is subject to a certain inaccuracy. An event in the sense world is translated by physics to a formal physical world-image. However, the world-image follows definite laws and hence the events in the world-image appear to be causally connected. After arriving at the necessary conclusion after a series of logical deductions in the world-image one translates the results and interprets them in the sense-world. This translation from the sense-world to the world-image and back again is considered to be the reason inaccurasies. Classical theories tendered to disregard these inaccuracies, since they were not very relevant in the macroscopic realm. The so-called "indeterminists" are accused of looking for some irregularity behind every rule whereas "determinists" for a rule behind every irregularity. In the opinion of some physicists the "uncertainty principle" of Heisenberg refutes the causality principle. However, authors like Max Planck feel that this is due to the confusion between the world-image and the world of sense. In view of conflicting ideas can one conclude that causality is a heuristic principle? Indeed it is, so far as it appears that the law of causality cannot be logically refuted nor can it be empirically demonstrated

Classical physics, besides assuming the existence of events, has always assumed the possibility of a complete description of laws that govern the event. This assumption must be closely examined since it leads us to the conclusion that the laws governing an event can be understood if the event is separated from the "event" by which it is measured. The process of measuring can inform us about the real event if there is some kind of causal connection between the two and if there is such a connection, then the process of meaning will in some degree influence and disturb the event with the conscequence that the result of measurement is falsified. The falsification and the conse-

quent error will be great in proportion as the causal nexus between the real object and the measuring instrument is close and delicate.

According to Max Planck one can reduce this error by two methods :

(i) by allowing the causal nexus and

(ii) by increasing the distance between the object and the measuring instrument. However, it is not possible to eliminate the interference altogether, since if the causal distance is assumed to be infinitely great, we break the connection between the object and the measuring instrument. We learn nothing at all about the real event.

One can describe this inaccuracy by means of the following example :

The measuring of the position of an electron requires very sensitive methods like a probe which may be a light ray. This prob during the measurement process disturbs the electron. The exact determination of the position of an electron implies a relatively powerful interference with its motion and conversely the exact measurement of the velocity of an electron requires a relatively long time In the first case there is interference with the electron's velocity and in the second case with its position in space The fact that all measuring instruments are also objects of experience and must obey the empirical laws of physics, implies that these laws in turn can influence the structure and the very experience which can be obtained with the aid of these measuring insrumen!s. The exact form of the laws of nature which are at the same time the laws of measuring devices then leads at the same time to changes in the (a priori) categorical framework characteristic of modern physics. This clearly reflects in the changes of the concepts of experience relevant to the physical world.

3. Statistical nature of modern physics : Unlike classical mechanics, quantum mechanics does not give the position of an electron at any given time. What does is to state the probability that the electron will be at a given space-time point. This is a law of a purely statististical nature However, it has been confirmed by all measurements so far. The Heisenberg uncertainty relation, which states that the uncertainties in the measurement of canonically conjugate dynamical variables like position and momentum, have induced certain physicists, to conclude that the statistical laws are the only valid foundations of every physical law particularly in the field of atomic physics.

It might be objected that the validity of statistical laws is not compatible with a strict causality. However, even in atomic physics there is an element of determinism. For instance, an atomic system evolves deterministically according to Schrodinger's time-dependent wave equation until it is disturbed by making a measurement on it. If at the time of making a measurement the state of an atomic system is in an eigen-state of a Hermitian operator corresponding to a particular dynamical variable, then the measurement of that dynamical variable made on that system, furnishes the corresponding eigen-value as a result of this measurement with certainty. However, if a state of a system is not an eigen-state of an Hermitian operator, corresponding to a dynamical variable then it is not possible to predict with certainty the result of the measurement of that dynamical variable.

As Daniel Gillespie puts it "If we choose to regard the entire universe by one super-hamiltonian operator, then since there is nothing "external" which can make a measurement on this system, we may justifiably assert that the state of the whole universe evolves with time in a

completely deterministic way. If, however, we wish to consider only a portion of the universe as our system omitting, for example, ourselves and our measuring apparatus then we must evidently contend with a certain amount of indeterministic behaviour every time we make a measurement upon the system".

It was hoped that the inevitable errors of observation could be reduced below any given limit by an appropriate increase in the accuracy of measurements. This hope vanished when Planck's constant appeared, for it implied a limitation of the exactitude which can be reached. Indeed the Heisenberg uncertainty principle gave $\Delta E . \Delta t \geq h$ which implies that a quantum state with a precise energy (say $\Delta E = 0$) is possible only if there is an unlimited time available to determine that event.

Some people are hoping to re-introduce determinism into physics in some form or other by means of hidden variables. They think perhaps that atomic systems have some internal degrees of freedom (hidden variables) that we do not yet know and that is the reason we cannot predict with certainty the results of observations. However, so far this does not appear to work according to accepted ideas, Einstein, Schrodunger, De Broglie Bohm and many others have opposed the idea of indeterminacy in physics.

In the words of Dirac, " I still have this prejudice against indeterminacy in basic physics. I have to accept it because we cannot do anything better at the present time. It may be that in some future development we shall be able to return to determinism but only at the expense of giving up someting else, some other prejudice we hold to very strongly at the present time ". In conclusion I share with Feyrmann the view that "Quantum Mechanics maintains its perilous but still correct existence".

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" CROP OF ANXIETY "

Anxiety is an evil. Its crop grows very fast. Hence it should be nipped in the bud, the moment it appears. A person should advise his mind and should uproot the anxiety completely. Anxiety is old age. Contentment is youth.

Men entertain anxiety right from their birth to death. The more they feel anxious the more the anxiety grows. Nothing happens due to their being anxious God does what He wills. Men unnecessarily get exhausted by anxiety.

First, you should protect your articles and should not loose them. Once they are lost, you should not brood over the loss. Some impending danger has been avoided due to this loss. A greater danger has been averted by this small loss. The earth is stretched between horizons. The lost things are within these boundaries only, wherever they might be taken. God is powerful to grant anything. If a person is vigilant about his conduct, nothing will be lost. The things lost will be regained. Thus he should consolehis mind.

—Shree Nimbargi Maharaj

THE GLORY AND SUBLIMITY OF GITA TEACHING

Dr. P. Nagaraj Rao

The poet W. H. Auden, speaking about books in general, observed that some books are deservedly forgotton, and none is undeservedly remembered. The Bhagavadgita belongs to the second group. It is the most loved, adored and widely read religious scripture. Its popularity is enormous, and is even on the increase. No single work of equal length as the Gītā expresses so well the philosophical genious and the profound doctrines of the Hindu religion. It is a basic human document that outlines man's Godward Journey to Moksa and is the charter of duties, whose performance secures, at once, individual well-being and social welfare. No other religious scripture, ever, even remotely approaches the Gita's influence on the life and culture of India. It is the best introduction to Indian Religion and culture. It was spoken to Arjuna, not in a lonely hermitage on a mountain top, but in the thick of the battle field, where life hung in the balance in the hour of crisis. It is a sermon on the battle field. It is not only a Hindu Scripture, but it is acclaimed to-day as a 'World Scripture' translated into many foreign and regional languages. There are several reasons that account for its popularity. Its two principal characters are India's fascinating, favourite persons. God-incarnate Himself delivers the message. The occasion is serious and the message is imperative, and even lyrical. The dialogue form adds charm to the exposition and drives home the lessons of the scripture into the hearts of men. The approach is rational, systematic and its style of communication is captivating in its resonance and flow. The

arguments are convincing, the treatment psychological and outlook is elevating. The doctrines illumine the hearts and minds of men, enlarge our vision and improve our understandings and comfort our souls. There is no attempt at forcible indoctrination nor pressurising one into the acceptance of a faith on the basis of authority through threats or intimidation. It is a reasoned persuasive, calm, quiet, informing and informal discussion between an illumined teacher and a competent and earnest disciple. It has lessons for all of us. It has something to teach to all those who approach it earnestly. Its lessons are graded to suit the ability and the temperamental level of the different men. Acharya Vinoba Bhave raises the questions and answers "Let us not say, Arjuna had a Kṛsṇa, where are we to find Kṛsṇa? Kṛsṇa shines in the heart of each of us. He is nearer to us that the nearest. So let us place all the flaws and falsehood of our hearts before Him and say. 'O Lord, I take refuge in you. You are my sole master, show me the right way, I shall tread the path you show me'. If we do so, He who drove Arjuna's chariot will drive ours too. We ourselves shall hear the Gita in his own voice and He will lead us to victory."

The Gita sets forth a way of life and a view of Reality acceptable to us all, who are children of reason and science. It is neither old nor new, it is eternal. It is a version of the perennial, eternal law (Śāśvata dharma). Its influence on the minds of men is second to none. It is enshrined in the Bhīsma Parva of the great epic Mahābhārata. "It is a little shrine in a vast temple, a temple that is both a theatre and a fair of this world". It is one of the triple source-books of the Veoānta philosophy, the living religion of the Hindus.

A glance at the opinions expressed by the ancient sages and modern savants describe to us the glory of the gospel

'It is delivered by Kṛṣṇa to Arjuna, the close companion, representative man and the chosen instrument of the Lord. in the words of Aurobindo.

Emerson. the American Transcendentalist on reading the Gita writes, "It was the first book, it was as if an empire spoke to us; nothing small or unworthy, large and consistent in its voice of an old intelligence, which another age and climate had pondered and thus disposed of the same questions that concern us."

The German critic William Von Humboldt writes. "the Gita is the most beatiful, perhaps the only true philosophical song existing in any known tongue." After reading the book, he wrote to his statesman friend Fredric Von Gentz, "I read the Indian poem for the fist time, when I was in my country estate in Silesia and while doing so I felt a sense of overwhelming gratitude to God having let me live to be acquainted with this work. It must be the most profound and sublime thing to be found in the world."

John Eglinton in his memoirs of George Rusell writes, "Geothe wordsworth, Emerson and Thoreau among the moderns have something of this vitality and wisdom, but we can find all they have said and much more in the grand "Sacred Books of East." The Bhagavadgita and the Upanisads contain such God-like fullness of wisdom on all things that I feel the authors most have looked with calm remembrance back through a thousand passionate lives full of feverish strife for and with shadows, ere they could have written with such certainty of things which the soul feels to be sure.

Professor Edgerton admires the poetic expressiveness of the Gita. "The pithy anuṣṭubha verses, the flow of the lines, the similies and metaphors — these give it a form, the interest of which cannot be had in any dry analytical

philosophical disquisition". It is the best introduction to Indian thought and culture. Its language is full of grace and vitality. The fervent Christian Missionary Rev. J. N. Farquhar observes, "There are few poems worthy of comparison in point of general interest or practical influence with the Bhagavadgita".

Praising the tolerant, Universal, humanistic and spiritual slant of the Gita, Aldous Huxley observes. "The Gita is one of the clearest and comprehensive summaries of perennial philosophy ever to have been made; hence, its enduring value is not only for Indians but for all mankind". Śri Śamkara regards the Gita as the essence of the teaching of all the Vedas. He adds, "Read or sing a little of the Gita, what need is there for any other scripture ?"

In his Indian Philosophy Dr. Radhakrishnan warns us not to take the historical content of the text literally. "As the dialogue proceeds the dramatic element disappears. The echoes of the battle field die away. We have only an interview between God and man. The chariot of war becomes the lonely cell of meditation and a corner of the battle field, where the voices of the world are stilled, a fit place for thoughts on the supreme". Professor Mascaro writes that the Gita seeks to achieve not only analytical exactitude but is also unmatched for its poetic expression.

Kenneth Walker records the advice he received from a friend. "Have you ever read the Bhagavadgita ?" the friend asked. "A long time ago, but I cannot say that I got very much out of it" replied Walker. "Then read it again" the friend said, "for it is one of the three or four great books of the world I have been working at psychology for more than ten years now, and I can only tell you that, in my opinion the Bhagavadgita contains more true philosophy than the whole libraries of modern treatises." The Gita is a book of light and Lover of live.

It is wrong to believe that acts as such bind us to saṁsāra and so they must be given up. This is wrong logic. What binds us to saṁsāra is not the acts but selfish desires. We should give up the ego and not the activities. Gita preaches to us ego-renunciation and not world-renunciation. It does not want us to give up activities and go to mountain tops and monasteries. One can remain in the world and attain liberation. Karmayoga does not want us to do anything special for God. It asks of us to dedicate all our acts in loving devotion and as pūjā to the Lord. It is required of us not to offer to the Lord great wealth and rich offerings. A leaf, a flower, a fruit and water is enough. If no water is available, the devotee should shed tears in gratitude. The Karmayogin must have faith in the scripture-taught religious truths e. g. God, soul, Moksa and moral ideals like the law of Karma and Svadharma. The Lord insists on faith as the chief virtue. He declared : "He who has no faith has no prospects of happiness here and liberation after death." Karmayoga is within the reach of all. Unlike other modes of God-realizations this is comparatively easy. Even if you abandon it in the middle, it will not be affected. The ground covered once is not lost. It is carried over to the next life and aspirant is given the appropriate environment and the necessary facilities to continue his spiritual betterment. Kāmyakarma can give you only what you seek. But Karmayoga and the practice of Niṣkarma gives you not only Mokṣa but other things also. It is like a wide vast expanse of water when compared to the well.

Karmayoga is the practice of Svadharma. Svadharma is the activity dictated by one's nature. One should not undertake what is opposed to one's nature. Svadharma is one's own dharma

"It is nobody's Svadharma not to do anything." The practice of Svadharma comes natural to man. It is easy,

graceful and spontaneous. The adoption of other people's dharma makes us clumsy, butish and ugly. Hence the Lord asks Arjuna to adopt Svadharma and not strike attitudes and fancy roles unfit for him. One cannot jump over one's shadow or one's Svadharma. The Karmayogin is to be anchored in his Svadharma and must not aspire to adopt others' roles however thoroughly, though one is convinced that one can play the role. In a deep sense, Karmayoga involves faith and devotion to the Lord, slaying of the ego, adherence to Svadharma, and sense-control without which devotion is not possible. The Karmayogin must have the good of other people in view. He should treat the other as his own person **(atmaupamyena).**

Many of us like Arjuna think that our Svadharma is bad for us and we should take upon ourselves the duties of others. Others' dharma will not give us a sense of satisfaction Hence the Gita advocates the practice of Karmayoga for all of us. When the Gita says that one must have equanimity, it does not mean one must be arid and apathetic or indifferent to others' troubles. It is no activity. It is warning that one should not be swept by unwholesome emotions. When Gita says that one should not desire fruits, it does not downgrade foresight or ask us to work for nothing. It asks us to give up only selfish desires and work for the Lord's way of life.

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THE CONCEPT OF LOKASAMGRAHA

—**Prof. K. P. Jog** (M. A., Ph. D)

I begin with the Gītā since it is both a philosophical and a poetical work which has influenced the entire world of Indian thought, be it social, political, philosophical or cultural. Let it not be overlooked that the Gītā is an integral part of the Mahābhārata which is, as Rabindranath Tagore has pointed out, not a work of just one single individual but a work of a whole civilisation named Vyāsa, and further, as Sri Aurobindo so very thoughtfully observed, not a poetical outburst of emotionally surcharged poet but is an expression of the socio-political, philosophical and cultural thought of ancient India. Lokasaṁgraha finds possibly its first expression in the third chapter of Gītā where Srī Kṛṣṇa emphasises the need or duty of one to remain ever active, he says :

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

(verse 19)

and then refers to the doings of ancient kings and philosophers such as Janaka, Aśvapathi (this latter on the authority of Śaṅkarācārya) and others. But since he thought that more example would not do, he enunciated the fundamental principle or essential need for human activity thus :

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ।

(verse 20)

And well considering i. e. remembering (the purpose of life), you should strive for Lokasaṁgraha. (I have purposely left the word Lokasamgraha untranslated since it expresses a complex concept.)

It is Śaṅkarācārya who is the earliest among the exponents of the meaning of the word; he states :

लोकस्योन्मार्गप्रवृत्तिनिवारण लोकसंग्रह: :

Loka-Saṁgraha means warding off or preventing such of people's activity as is a deviation from commonly accepted or desirable code of conduct. Later commentators of the Gītā such as, for example Madhusūdana and others of late medieval centuries, show the ever continuous stream of the fundamental thought regarding the purpose of man's activity.

Śrikṛṣṇa has proceeded to say that he himself keeps on doing all social activities even if he does not want to profit himself thereby :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ।।

(verse 22)

for he is aware of the fact that common people emulate their examples or act under the lead of the standards which the eminent persons set for society :

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।। (verse 21)

In case, therefore, if he does not do the necessary activities, the people would be likewise inactive (verse 23) and that would result in their utter destruction. He says :

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

(verse 24)

Explaining this line of the Gītā, Śaṅkarācārya clarifies the meaning of not doing the necessary activities thus :

विनश्येयुरिमे सर्वे लोका: लोकस्थितिनिमित्तस्य कर्मणोऽ-
भावात् ।

He has thus asserted the positive aspect or purpose of human activity, viz. effecting **lokasthiti** 'steadiness in or peaceful continued existence of human race.'

It becomes clear therefore, that Loka-Saṁgraha means prevention of people's going astray from the code of conduct prescribed in the law text (s) and thereby effecting their continued well-being. The reference to law in this statement becomes imperative since the smṛti of Manu, the time-honoured law giver of ancient times, lays similar emphasis on people's good. This is evident from almost the concluding remark of Bhṛgu who revealed Manu's teachings to posterity, viz.

एवं स भगवान्देवो लोकानां हितकाम्यया ।
धर्मस्य परमं गुह्यम् ..... उक्तवान् ॥
(verse 12.117)

The words लोकानां हितकाम्यया express the purpose of making a code of duty for the people. Manusmṛti is thus described as the highest secret of the code of duty. Yet, it was necessary to have a law-enforcing authority in order to see that this code was followed and therefore Manu had dealt with various aspects of a king's duty in two, i. e. 7th & 8th chapters of his law book. He uses the word धर्म which is explained by the commentator Kullūka thus :

धर्मशब्दोऽत्र दृष्टादृष्टार्थानुष्ठेयपरः षाड्गुण्यादेरपि वक्ष्यमाणत्वात् (on 7.1); this is indicative of the equal importance of a king's doings in bringing about the good in both the worldly life and the after-life of his own as that of his subjects.

Further Kullūka has added :

राजशब्दोऽपि नात्र क्षत्रियजातिवचनः किन्त्वभिषिक्तजनपद-पुरपालयितृपुरुषवचनः ;

which means that the duties of a king which Manu has discussed in his discourse did not imply restriction of kingship to the Kṣatriya clan. It signified the duties of a ruler of a state as of a superintending authority of some town, village, or habitat of people. That Manu accepted

flexibility in caste-relations and caste-status is also relevant in this context. Manu states in verse 7.2 :

ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि ।
सर्वस्यास्य यथान्यायं कर्तव्यं परिरक्षणम् ।।
(This is similarly expressed in 5.94 also)

This is to say that Kṣatriya could have the sacred Vedic Samskāras performed on him in order that he fully protected all, i. e. everyone, of the subjects in the territory under his rule. The word यथान्यायम् means, as the commentator shows, शास्त्रानुसारं नियमतोरक्षणम protecting the subjects in accordance with the science for the Government and within the frame work of its laws– in other words, not according to his sweet will. I must overlook here some commentators who saw a kind of rigid caste-structure underlying this. The law was more important, or rather sacred, than the law–enforcing power. Manusmṛti 7.40—44 points to this. These verses refer to some Purāṇic accounts of the utter destruction of tyarant kings like, Vena, Nahuṣa, Sudās the son of Pijavana and Sumukha Nimi. It is needless to give here full accounts of these kings which are narrated in different Purāṇas either briefly or at length. Manu's summary-like remark is sufficiently telling : he says बहवोऽविनयान्नष्टा राजानः सपरिच्छदाः and as against these others वनस्था अपि राज्यानि वनयात्प्रतिपेदिरे (verse 40) and further enjoins on the rulers the need of controlling their own senses so as to be able to rule over the subjects :

इन्द्रियाणां चये योगं समातिष्ठेद्दिवानिशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ।
(verse 144)

Yet more specifically he states as the ruler's duties राष्ट्राभिवृद्धिः 'prosperity of the country or people under rule, (verse 109) राष्ट्ररक्षण vis a vis परिपन्थिहनन protection of these

against their enemies, (verse 110) avoiding अनवेक्षण 'failure to look to their interests' and causing burden of taxes through infatuation (verse 111). He points to the fear of the ruler's losing his own life on account of the last of these thus ;

शरीरकर्षणात्प्राणाः क्षीयन्ते प्राणिनां यथा ।
तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात् ॥

(verse 112)

such gaurded conduct is then an ought for a ruler

राष्ट्रस्य सङ्ग्रहे नित्यं विधानमिदमाचरेत्

(verse 113)

It Is not necessary any more to elaborate Manu's idea of Lokasaṁgraha (rāṣtra-saṁgraha) which, as I have already shown, is the ruler's धर्म (duty).

I may here point out the society of Manu's times accepted monarchy and this has led him to use the word धराजर्म. This word can be modified in the context of the present times as राज्यकर्तृ धर्म or लोकपालक धर्म. And, what is more significant to note, Manu himself was aware of the changing character of the duties of the people as also of the rulers. Manu declared this in 1.85 thus :

अन्ये कृतयुगे धर्मास्त्रेतायाँ द्वापरेऽपरे ।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः ॥

Thus, according to him, passage of time entailed modification in men's duties in every walk of life, for धर्म meant धारणम् of प्रजा, sustenance of the people or achieving the good of them.

I have discussed Manu's teachings before. I now turn to the Rāmāyaṇa, since, whatsoever this Manu was, his words, i. e teachings, were considered even in the early Vedic times (i. e. the earliest period of our history) extremely conducive to people's good. This is evinced in

the remark यद् मनुरवदत् तद् भेषजं and further because the Rāmāyaṇa accepts the priority of Manu in point of time. Kālidāsa who freely thrived on the Rāmāyaṇa says :

वंवस्वतो मनुर्नाम माननीयो मनीषिणाम् ।
आसीन्महीक्षितामाद्यः प्रणवश्छन्दसामिव ॥

(Raghu 1–11)

Again the Rāmāyaṇa itself speaks of its great royal hero Rāma as a great human being and not a god, and therefore it shows him to have followed the path chalked out by Manu. Kālidāsa has rightly observed about the dutiful subjects of king Dilīpa.

रेखामात्रमपि क्षुण्णादा मनोर्वर्त्मनः परम् ।
न व्यतीयुः प्रजास्तस्य नियन्तुर्नेमिवृत्तयः ।

(Raghu 1.17)

Vālmīki, I need not say, stressed the observance of a ruler's duty to seek and secure the interest of the people. Referring to prince Asamañja, the oldest son of King Sagara, Vālmiki writes :

असमञ्जो गृहीत्वा तु क्रीडतः पथि दारकान् ।
सरय्वाः प्राक्षिपदप्सु रमते तेन दुर्मतिः ॥
तं दृष्ट्वा नागराः सर्वे क्रुद्धा राजानमब्रुवन् ।
असमञ्ज वृणीष्वैकमस्मान्वा राष्ट्रवर्धन ॥

स तासां वचनं श्रुत्वा प्रकृतीनाँ नराधिपः ।
तं तत्याजाहितं पुत्रं तेषां प्रियचिकीर्षया ॥

We should not fail to notice the stress on the word rāṣṭravardhana 'prosperer of the people or state'. One might notice herein a precursor of Bhavabhūti's well-known verse in the Uttararāmacarita. Bhavabhūti's Rāma says :

स्नेहं दयां च सौख्यं च यदि वा जानकीमपि ।
आराधनाय लोकस्य मुञ्चतो नास्ति मे व्यथा ॥ I–12

and this in reply to Vaśiṣṭha's dictate to him :

युक्तः प्रजानां अनुरञ्जने स्याः ।

Now, to turn to Kauṭilya's Arthaśāstra which deals with Lokasamgraha in its entirity. Read the beginning of Kauṭilya's work :

पृथिव्या लाभे पालने च यावन्त्यर्थशास्त्राणि पूर्वाचार्यैः
स्थापितानि प्रायशस्तानि सर्वाण्याहृत्यैकमिदमर्थशास्त्रं
संवृत्तम्.

I shall make only passing observation on Kautilya's thought. Kautilya talks about the importance of दण्डनीति 'science of politics for a king' as the very basis of orderly maintenance of the people and therefore enjoins on the king the duty of ruling them with vigour and thereby seeking orderly maintenance of the people. Also he states :

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।
नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ।

In the happiness of the subjects lies the happiness of the king and in what is beneficial to the subjects his own benefit. What is dear to himself is not beneficient to the king, but what is dear to the subjects is beneficial (to him)" (1.15.34). Already, I have referred to the conduct of the subjects of king Dilīpa in Kālidāsa's Raghuvaṁśa.

प्रजानां विनयाधानाद्रक्षणाद्भरणादपि ।
स पिता पितरस्तासां केवलं जन्महेतवः ।।

1.24

He thought them restraint in conduct; he protected them; and he fed them. He was thus virtually a father of them. It is easily seen that the writings of all these writers of the early centuries (about a thousand years) have thus revealed a picture of an uninterrupted tradition in respect of Lokasamgraha which has been so very vital for

their well-being. That this has so happened is not a matter of surprise This had to be so because all these writers (and also numerous others whom I have not mentioned) experienced and were aware of the same philosophical reality which had found expression in the Upanishpdic declaratien of the Ātman एकोऽहं बहु स्याम् 'I am just one, (yet) let me many.' This one single stream of life finds multiple and multi-form manifestation without incurring the loss of its identity. Indian society has therefore maintained but one homogeneous culture even if it manifested. in diverse forms, and bore different names. This innate strength in this society, it is certain, enables it to continue to prosper as a homogeneous whole, even if there has been and will be plurality of its activity and variety of social forms. It is the strength of this multiplying and multiforming reality that has produced socio-religious reformers, e. g. Śaṅkaradeva of Assam, Guru Nanakadeva of Punjab, Jñāneśvara, Nāmadeva, Tukārāma of Maharashtra, and Tyāgarāja and others of the south, beside Śaṅkarācārya, Vallabhācārya, Rāmānujācārya and Madhvācārya whom all of India can claim as her own. Philosopher poeticians like Abhinavagupta and Rūpa Goswāmi of Kashmir and Bengal can similarly belong to the whole of India. It is a positive hope, one can entertain without a fear for its non-realisation, that despite all the forthcoming industrialisation, technological advances, changes in agricultural system, and possible political or economical upheavals. India will remain culturally united and that she will not ever lose her identity.

ADVAITA CONCEPT OF LIBERATION

—Dr. M. G. Hampiholi

According to Advaita, as for all systems of Indian Philosophy, both orthodox as well as heterodox, except Cārvāka, liberation (mokṣa) alone is considered to be the supreme human goal (parama-puruṣārtha). Its supremacy consists in its being eternal, as compared with three other human goals, i. e., dharma, artha, and kāma, which are non-eternal. The eternality of mokṣa is ascertained from such śruti texts as 'He does not return again' (Chā. Up. VIII. 15.1).[1] This text declares that one, who attains liberation, will not be subject to transmigration again.

Liberation, according to Advaita, consists in the individual soul (jīva) realising directly its own essential nature as Brahman, the Absolute, which is of the nature of reality, consciousness, and bliss (sacchidānanda). It, in other words, is the state of jīva's identity with Brahman-Ātman. Śaṅkara describes liberation as "that incorporeal entity, which is real in the absolute sense, immutably eternal, all-pervasive like ether, free from all modifications, ever content, partless, self effulgent by nature, in which neither good, nor evil, nor effect, nor past, nor present, nor future has any place."[2] Undoubtedly, this entity is nothing but Brahman itself. Thus, in the view of Śaṅkara, the state of liberation is identical with Brahman.[3] For liberation, according to him, is merely the realisation of one's identity with Brahman and nothing else.[4]

The state of liberation, thus being identical with Brahman, the Suprems Truth, cannot be logically explained in any precise terms, because it transcends all empirical

categories, in terms of which the logical explanation of it could be possible. It is really a matter for realisation but not for explanation. And so long as it is not realised, it is to be grasped through negative descriptions in terms of what it is not and with the help of some superlatives. That is all. But it should also be strictly noted that because the Advaita concept of liberation defies all logical expression, it is not an empty concept signifying nothing. It, on the contrary, signifies the highest spiritual truth, which cannot be explained in words, but is to be experienced in the deepest meditative transce (samādhi). Thus, the state of liberation, in the absolute sense, is anirvacaniya, the realm of "Silence."

The Advaita concept of liberation as the state of identity with Brahman is integrally connected with the basic Advaita view that the so-called jīva, the individual soul, in essence, is the same as Brahman, which is infinite, ever-liberated, and non-dual. The jīva, as stated earlier, is Brahman–Ātman itself appearing through the limiting adjuncts–mind, senses and body, which are the products of avidyā. The difference, therefore, between jīva and Brahman is only apparent and not ultimately real. But the jīva, though essentially identical with infinite Brahman, forgets, as it were, its innate identity with It due to the influence of beginningless avidyā, which conceals the true nature of Brahman, and consequently undergoes transmigration, associating wrongly itself with the finite mind-body complex. Further, owing to the wrong association of jīva with the mind–body complex, the attributes of the latter are superimposed on the former. And on account of this superimposition, the jīva is wrongly viewed as involved in action and enjoyment and as subjected to birth and death. This is the state of bondage. In this state arises the sense of individuality in the form of 'I' and 'mine' owing to which the individual soul fails to know its own

essential nature as the eternal bliss, strives after temporal and transitory objects, and, in consequence, experiences misery and suffering. In this way, the jīva, though in reality ever free and eternally pure, appears as bound in the transmigratory existence, due to avidyā and its products. Bondage, according to Advaita, thus consists in the erroneous association of the Self with the mind-body complex through the influence of avidyā. The foregoing account makes it clear that the root cause of bondage and of all subsequent evils is avidyā. The only means, therefore, to overcome all sorts of evils is to uproot avidyā This can be possible only by the right knowledge (samyag-jñāna) of Brahman.[5] The moment this right knowledge arises, avidyā and the products thereof are totally removed; and simultaneously the jīva shines forth in its true nature as the Self luminous Brahman-Ātman. And this is liberation.

Śaṅkara, in his commentary on the Brahma-sūtra, gives the following account: The Supreme Brahman, which is ever free from all evils. is the real nature (pāramārthika-svarūpa) of jīva, the individual soul, as shown in such Upaniṣadic texts as "That thou art". But the nature of jīva as an agent, an enjoyer etc. is not so real; it being only imagined due to the limiting adjuncts.[6] The characteristics of being an agent, an enjoyer, etc. constitute the individuality, the jīvahood, of the individual soul. This individuality (jīvatva) of the individual soul persists only so long as the latter does not get rid of its nescience (avidyā) in the form of duality, and does not realize its own Self as Brahman, which is immutably erernal and a witness by nature.[7] The nescience of the individual soul may be compared to the false idea of a person, who, in a twilight, mistakes a post for a man, a rope for a serpent. But when the individual is roused from the assemblage of body,senses, mind, and intellect by the

Upaniṣad, which makes him understand, "You are not the assemblage of body, etc., nor are you a transmigratory being, but you are that Truth – the Brahman–Ātman of the nature of pure consciousness only," then, that very individual soul, having realised the Brahman–Ātman, and having risen above its identity with body, mind, etc, becomes Brahman-Ātman itself.[8] This is declared in such Upaniṣadic texts as, "Anyone, who knows that Supreme Brahman, becomes Brahman indeed" (Muṇḍ. Up. III. ii. 9). That alone is the real nature of the individual soul in the truest sense wherein it manifests in its own nature after rising above the body.[9]

Prior to the rise of discriminating knowledge, however, the real nature of the individual soul as pure consciousness remains mixed up, as it were, with the limiting adjuncts such as body, mind, senses, etc. The real nature of a crystal, viz., its purity and whiteness, for instance, remains indistinguishably mixed up, as it were, with the limiting adjuncts such as redness and blueness, prior to its being understood with proper discrimination.[10] But when it is understood with proper discrimination arising from a valid means of knowledge, the crystal is said to attain its true nature of purity and whiteness, even though it was exactly so even before. Similarly, in the case of the individual soul, remaining indistinguishably mixed up with such limiting adjuncts as body etc., when there arises the proper discriminatory knowledge from the Upaniṣads, it gives up its false identity with body etc., and attains its real nature as the absolute Brahman-Ātman [11] Thus it is only due to the fact of discrimination or want of discrimination respectively that there is unembodied condition (mokṣa) or embodied condition (Bandha) for the self. In reality, however, there is no any such distinction as embodiedness, or unembodiedness as declared in the Śruti text, "Bodiless in the midst of bodies" (Ka Up. I. ii. 22), and in the smṛti text, "The

Supreme Self Oh son of Kunti, neither acts, nor is affected though existing in the body" (B.G. XIII. 31).[12] Therefore, the individual soul, continuing in the state of unmanifested nature, owing to lack of discrimination, is said to have its real nature manifested, when the discriminatory knowledge dawns.[13]

From what has been stated so far it is clear that, according to Śaṅkara, liberation is nothing but the realisation of one's own essential nature as the absolute Brahman-Ātman, by giving up one's adventitious nature of finitude, agency, etc The absolute Brahman-Ātman, being the essential nature of the jīva, is ever-attained and ever existent. But it is concealed from the view of jīva due to the influence of beginningless avidyā and hence appears as what is to be attained. So the only obstacle in the way of attaining liberation is avidyā. The moment this obstacle is dispelled by the right knowledge, the jīva realizes its absolute identity with Brahman-Ātman. which constitutes the attainment of liberation. The attainment of liberation in the view of Advita, therefore, does not mean the creation of anything new, but only realisation of something, which was already there without our knowing it. In other words, the attainment of liberation is merely ascertainment or awareness of one's real nature, which is ever existent. and not acquisition or accomplishment of a new state of existence. For instance, a prince brought up as a hunter since his childhood and later on discovering that he belongs to a royal family, does not really attain any new status. but simply realizes his real status. Similarly a person, who attains liberation, does not gain anything afresh and anew, but simply regains his real nature (svarūpāvagati). That is why the Chāndogya Upaniṣad speaks of liberation as the manifestation of the soul in its own real nature.[14] If liberation consists in attaining anything new, the above Upaniṣadic view will not hold good. Therefore, in the state of liberation, the jīva manifests in its won real nature

but not as possessed of any adventitious nature.[15] In this way, according to Advaita, liberation is an ever-accomplished fact (siddhavastu). And it is not something to be achieved newly (sādhya). If it were so, it would become impermanent. But all who believe in liberation admit it to be eternal.[15a]

Further, according to Advaita, liberation is not conditioned by any particular place, time, etc. Since liberation is merely the discovery of one's essential nature which is achieved through the right knowledge arising from the Upaniṣads, it can be attained here and now and not hereafter anywhere in the imagined regions like svarga or pātāla. For, the nature of right knowledge is such that it does not presuppose any interval after its rise to yield fruit. As soon as the right knowledge dawns, liberation is attained Hence, one need not wait till his death for attaining it. On the dawn of Brahman-knowledge, one attains liberation even while living in this body. In this way, liberation is not an unseen fruit (adṛṣṭa phala), which is to be gained after death, but a seen fruit (dṛṣṭa phala) which can be experienced even in the present life. The Bṛhadāraṇyaka Upaniṣad, therefore, proclaims: "One attains Brahman here (In this very body)" (Bṛh. Up. IV. iv. 7).[16] Such a conception regarding the nature of mokṣa, in fact, is one of the unique features of Advaita philosophy.

The attainment of liberation, moreover, does not involve the process of going. A person attaining liberation does not go anywhere, because, as already stated, liberation is nothing but the ascertainment of one's own inherent nature as Brahman-Ātman. Brahman-Ātman, being all-pervading, immanent in all, and the Self of all, is ever-reached; and hence can never be the goal of the process of going. Because, what has already been reached cannot again be saught to be reached. The well known fact in the ordinary

world is that it is one thing that goes towards some other thing [17] That is, the process of going always involves two different things. For instance, a person goes towards a certain village, which is something different from him. But since the jīva and Brahman are absolutely non-different, it is not reasonable to hold that the former goes towards the latter. Even when the Upaniṣads sometimes mention the process of going towards Brahman, the goal of such a process should be understood to be the conditioned Brahman (saguṇa-Brahman) and not the absolute Brahman (para Brahman) which is omnipresent and the innermost Self of one who goes.[18] The Upaniṣadic text, 'His organs do not depart. Being but Brahman he is merged in Brahman" (Bṛh. Up. IV. iv. 6) denies any going towards Supreme Brahman.[19] On the other hand, if Brahman is supposed to be the goal of the process of going, the individual soul, which travels towards It, must be either a part, or a transformation of It (Brahman) or something different from It; for travelling is impossible in a case of absolute identity [20] But since Brahman is ascertained to be partless, immutable, and non-dual, the individual soul can neither be a part, nor a transformation of Brahman, nor something different from It.

Another distinguishing feature of Advaita is that, according to it, liberation is the state of supreme bliss and hence it is something positive in nature. Since, according to Advaita, Brahman-Ātman is the supreme bliss, liberation, which consists in realising one's own essential nature as Brahman-Ātman, is of the nature of absolute bliss.[21] It is, therefore, quite inadequate to describe it negatively in terms of mere absence of misery. Liberation is not simply a state of cessation of sorrow and suffering, but is one of supreme happiness. The worldly happiness, which is obtained through external means and bodily accomplishments, is limited and surpassable (sātiśaya). But the

happiness attained by a liberated soul is infinite and unsurpassable (niratiśaya),[22] because it does not depend upon any other factors such as sense–object contact, etc. No means is required for its existence or for experiencing it, because it i. e., Brahman-bliss is our own essential nature and hence ever existent and eternally attained. What is required is merely the removal of avidyā, which obstructs the manifestation of the real nature of Brahman-Ātman; and the moment this is accomplished, the self-luminous Brahman-Ātman of the nature of supreme bliss shines of its own accord. But it should be strictly noted that the absolute Brahman-bliss attained by a liberated soul does not involve any such distinctions as happiness and the experiencer thereof; because, on the consequence of the removal of avidyā the soul becomes Brahman-bliss itself. Such distinctions as the happiness and one who experiences would be meaningful only if there is any sort of difference in Brahman But Brahman is essentially non-dual. Śrutis proclaim that there is no duality whatsoever in Brahman.[23] Brahman transcends all sorts of differences. Since, avidyā, the root cause of all distinctions, is totally annihilated by the right knowledge, such distinctions as happiness and the experiencer thereof will not remain in the state of liberation. In fact, liberation is the state of one's absolute identity with the supreme bliss, which is Brahman.

NOTES AND REFERENCES

1. न च पुनरावर्तते Chā Up. VIII, 15.1.
2. इदं तु पारमार्थिकं, कूटस्थनित्यं, व्योमवत्सर्वव्यापि सर्वविक्रियारहितं, नित्यतृप्तं, निरवयवं, स्वयंज्योतिःस्वभावम्। यत्र धर्माधर्मौ सह कार्येण कालत्रयं नोपावर्तेते। तदेतदशरीरत्वं मोक्षाख्यम् । B.S.B. I. i. 4. pp. 117–121.
3. ब्रह्मैव हि मुक्त्यवस्था । Op. cit. III. iv. 52, p. 926.
4. ब्रह्मभावश्च मोक्षः । Op. cit. I. i. 4. p. 128.
5. मिथ्याज्ञानमिमित्तश्च बन्धो न सम्यग्ज्ञानादृते विनिवर्तितुमर्हति । Op. cit, IV. ii. 8. p. 974
6. यत्तत्परं ज्योतिरूपसंपत्तव्यं श्रुतं तत्परं ब्रह्म। तच्च अपहतपाप्मत्वादिधर्मकं, तदेव च जीवस्य पारमार्थिकं स्वरूपं "तत्त्वमसि" इत्यादिशास्त्रेभ्यः, नेतरदुपाधिकल्पितम् । Op. cit I. III. 19, p. 303.
7. यावदेव हि स्थाणादिव पुरुषबुद्धिं हेतुलक्षणामविद्यां निवर्तयन् कूटस्थनित्यदृक्स्वरूपमात्मानं अहं ब्रह्मास्मीति न प्रतिपद्यते, तावज्जीवस्य जीवत्वम् । Ibid.
8. यदा तु देहेन्द्रियमनोबुद्धिसंघाताद् व्युत्थाप्य श्रुत्या प्रतिबोध्यते, नासि त्वं देहेन्द्रियादिसंघातः, नासि संसारी, किं तर्हि तद्यत्सत्यं स आत्मा तत्त्वमसीति, तदा कूटस्थनित्यदृक्स्वरूपमात्मानं प्रतिबुध्य अस्माच्छरीराद्यभिमानात्समुत्तिष्ठन् स एव कूटस्थनित्यदृक्स्वरूप आत्मा भवति, "स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति" (मुण्ड. 3, 2, 9.) इत्यादि श्रुतिभ्यः । Ibid.

9. तदेव चास्य पारमार्थिकं स्वरूपं येन शरीरात्
समुत्थाय स्वेन रूपेण अभिनिष्पद्यते । Ibid

10. प्राग्विवेकविज्ञानोत्पत्तेः शरीरेन्द्रियमनोबुद्धिविषयवेदनोपाधिभिः
अविविक्तमिव जीवस्य दृष्ट्यादिज्योतिःस्वरूपं भवति यथा
शुद्धस्य स्फटिकस्य स्वाच्छ्य शौकल्यं च स्वरूपं प्राग्विवेक-
ग्रहणात् रक्तनीलाद्युपाधिभिरविविक्तमिव भवति ।
Op. cit. I. iii. 19, p. 304.

11. प्रमाणजनितविवेकग्रहणात्तु परावीना स्वाच्छयेन
शौक्ल्येन च स्वेन रूपेण अभिनिष्पद्यत इत्युच्यते । तथा
देहाद्युपाध्यविविक्तस्यैव सतो जीवस्य श्रुतिकृतं विवेकविज्ञानं
शरीरात्समुत्थानं, विवेकविज्ञानफलं स्वरूपेणाभिनिष्पत्तिः
केवलात्मस्वरूपावगतिः । Ibid.

12. तथा विवेकाविवेकमात्रेणैव आत्मनोऽशरीरत्वं सशरीरत्वं च,
मन्त्रवर्णात् "अशरीरं शरीरेषु" का. 1. 2. 22. इति ।
"शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते" गी. 13. 31.
Op.cit I. iii 19, pp. 304–305.

13. तस्माद् विवेकविज्ञानाभावादनाविर्भूतस्वरूपः
सन् विवेकविज्ञानादाविर्भूतस्वरूप इत्युच्यते । Ibib

14. एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूपसपद्य
स्वेन रूपेण अभिनिष्पद्यते । Chā. Up. VIII, xii. 3.

15. Cf. केवलेनैवात्मनाऽऽविर्भवति न धर्मान्तरेणेति । कुतः ?
स्वेन रूपेण अभिनिष्पद्यत इति स्वशब्दात् । अन्यथा
हि स्वशब्देनेति विशेषणमनवकल्प्तं स्यात् ।
B.S.B. IV. iv. 1, p. 1005.

15a. साध्यश्चेन्मोक्षोऽभ्युपगम्येत, अनित्य एव स्यात् ।
नित्यश्च मोक्षः सर्वैर्मोक्षवादिभिरभ्युपगम्यते ।
Op cit. I i. 4, p. 121.

16. अत्र ब्रह्म समश्नुते । Bṛh. Up. IV. iv. 7.
A person, who is liberated even while living in the body, is called a jīvanmuka. Vidyāraṇya, in his Jivanmukti viveka, explains jivanmukti (embodied liberation) as follows :
"जीवतः पुरुषस्य कर्तृत्वभोक्तृत्वसुखदुःखादिलक्षणश्चित्तधर्मः क्लेशरूपत्वाद् बन्धो भवति, तस्य निवारणं जीवन्मुक्तिः
I. p. 7.

17. यत्सर्वगतं सर्वान्तरं सर्वात्मकं च परं ब्रह्म, तस्य गन्तव्यता न कदाचिदुपपद्यते नहि गतमेव गम्यम् । अन्यो ह्यन्यद् गच्छतीति प्रसिद्धं लोके । B.S B. IV, iii. 14. p. 998.

18 अस्य हि कार्यब्रह्मणो गन्तव्यत्वमुपपद्यते प्रदेशवत्त्वात् ।
न तु परस्मिन् ब्रह्मणि गन्तृत्वं गन्तव्यत्वं गतिर्वाऽवकल्पते ।
सर्वगतत्वात्प्रत्यगात्मत्वाच्च गन्तृणाम् ।
Op.cit. IV. iii. 7, p. 924.

19. "न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति"
बृ. 4 4. 6. इति च परस्मिन् ब्रह्मणि गतिं निवारयति ।
Op.cit. IV iii. 14, p. 999.

20. गतिकल्पनायां च गन्ता जीवो गन्तव्यस्य ब्रह्मणः
अवयवो विकारो वान्यो वा ततः स्यात् ।
अत्यन्ततादात्म्ये गमनानुपपत्तिः । Ibid.

21. Cf. आनन्दात्मकब्रह्मभावाप्तिश्च मोक्षः । V P. IX. p. 153

22. In order to convey the definite and unsurpassable nature of Brahman-bliss, the Taittirīya Upaniṣad, speaking in terms of the calculus of pleasure, says that Brahman-bliss is the ever-increasing happiness arranged in a graduated scale from the lower to the higher.

    Cf. Tait. Up. II. viji

23. नेह नानास्ति किञ्चन । Bṛh. Up. IV. iv.

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NATH DARSHAN

—Dr. A. R. Yardi

From last few years, I had in my mind that I should be fortunate to come across the Nath Panthis. This curiosity was due to the reading of Jnanadeva's Jnaneshwari. Some portion of it had left deep impressions on my mind. Specially the story that I have heard about initiation from Nivrittinath to Jnanadeva, made me to follow up my curiosity.

Last year when I with my friends had been to Kurugaddi, (Tapobhumi of Shri. Shripad Vallabha) I had a chance to see a yogi, who had some siddhis (superhuman powers) with him. My insolence made me to be little bit rude towards the yogi. But a few minutes passed and that yogi spoke a few words which were enough to make me bow-down to him. He, while talking to his disciples expressed, "Whoever wants to know paramatman, should know himself, first Then he should try to search God. One has to bow-down to the Great Power". This was sufficient for me to be alert. Another thing which I marked with the yogi, was that he could tell, read the thoughts of everyman whoever he may be. I was stunned. After exchange of thoughts we came to know that he had his Ashrama near Goa. I do not remember the name of the place, but it was something like 'Paragaon'.

The same day I was thinking of taking rest under the holy green fig tree, the tree under which Shri. Shripada vallabha used to enjoy the company of nature and cool breeze of Krishna Mai.

I went there and was just lying down. There I came to know that jealousy had not left the people even in such a

Teertha Kshetra. The mob gathered there, was talking about the above mentioned yogi, but against him. My friend, out of curiosity went there and had a chat with them. Few words came to my ears and those were in connection with Karna Pishachya. They had come to the conclusion that the yogi had a failure in his love affair and had turned to this line. Luckily he got this Karna Pishachya in his favour.

The sun was getting back to his rest-house and the waves of Krishna were cooling all the surroundings. The sound, actually the tinkling like sound, of that yogi was lingering in my ears. Then the tussle between good and bad began. Whether these people from Goa are true or the yogi from nearby Goa is true? Dark shades of the nature were slowly creeping in, and to the other side of the Globe, moon with his circle of twinkling stars was appearing. But the doubt and curiosity about Nath Panthis did not leave my mind. This yogi was from the Nath Panthis.

After two years of the meeting of that yogi, I had an opportunity to go to Triyambakeshwar, where Nivrittinatha's Samadhi always welcomes the devotees. (It reminds us of the Samadhi of Jnanadeva at Alandi). Nivrittinath was initiated by Gahininath on the Brahmagiri. I was very much curious to know about the place where these two great saints had met. From Triyambakeshwar, we thought of climbing the Brahmagiri, the distance of nearly two thousand five hundred steps. In the beginning we were doubtful whether we may climb it or not. It was already 2 p. m. and scorching sun was actually testing our devotion and dedication. At last we thought of reaching the top of Brahmagiri, where Godavari came down for Gautam Muni. Exactly at 2.15 p. m. we started climbing up the steps, and as we started going up and up, we were given to understand that if we go with the same speed, we would reach the top

of Brahmagiri at 6 p. m. Then we decidedly went with fastest speed that was possible to us, and reached the top at 4.30 p. m. We enjoyed all sorts of thrills while going up the steps.

When the unseen hands and sweet whispering of the nature touched our body, all the strain that we had, disappeared. We took Darshan of Gomukh and Goda Ugama. The bad qualities which have crept in Indians did not leave us there. The Brahmins who were supposed to worship the places, had developed their minds in a commercial way. They started demanding money from Rs. 5/— to Rs. 121/— as donation in the name of God.

We passed the Ganga Ugamasthan and came to a big room where, it is said that, the fire (Dhuni) from the days of Gorakh Nath, is siill kept alive with addition of fuel everyday. This was told by a man, in fact a saint, who stayed there alone We out of curiosity asked him where he had come from To this question his answer was, "There is no particular place of the saints. They are from every where. It is their land wherever they go. If I tell that I do speak Hindi, it will be the pride of language If I tell that I am from U. P , it will be the pride of the area. The saints are beyond the barriers of language and borders. It is his duty to look at everybody with equanimity and wish for them in the best way that is possible "

The saint was absolutely without flesh on his body, but beard and mustaches were giving him a grand personality with long hair on his head He gave ash from the Dhuni and called everyone of us hear him. He put his hand on everyone's head, exactly on front portion of the head, chanted some mantra and applied ash to the centre of the eyebrows. After few seconds I experienced a burning sensation in the part where he had kept his hand. Probably this was, I thought, due to the yogic power Out of curio-

sity we enquired about his daily sādhana. He answered, "After 5-30 to 6 p. m. everyone starts getting down from this Giri. Even the pujaris do not stay here during night time. Then I do enjoy samādhi sthiti from 9 p. m." Asked about his daily food, he told, "I eat only two potatos a day, either boiled or burnt. That is enough for me for the whole day". I was looking into his eyes to see the power. I found his eyes were bright. We bowed down, took his blessings and came out.

While coming from Ganga Dwar, we came across the Gorakhnath Gufa, wherein Nivrittinath was initiated by Gahininath. We entered and were perspiring completely. But the seer of 35 was cool and calm, answering questions of the visitors and guiding the needies He was well built and looked like a hero of saints! We were curious to know about the place of Nivrittinath's initiation Before I put question to him, he gazed in my friend's eyes for few seconds, gave a smile, pointed his eyes to the centre of his eyebrows and told us : "You have come with the intention to see the place of Nivrittinatha's initiation Is it not ?" We were stunned and looked to each other's face. We had now experienced another man of yogic power, who would see and read the minds of the people I concluded that 'Sarva-sākshi' is no body else, but such seers, saints only. God has come down to the earth in the human form. But we people cannot take the advantge of it. We ignore it and ridicule it. But it should not be like that. We enquired about the place of stay of Nāth panthis at present. He told that majority of them is in Uttar Pradesh and in Karnataka' also.

I had a desire to see a real Nāth panthi, who could tear his ears, who could tye a rope to his stomach and who could oo the impossible things. Except the 'Kanfate' (Torn ears) I could not see any other indication on the body.

We came out of Guha, started getting down the Giri and like a teen ager he started jumping down the steps of Brahma Giri. and within seven to eight minutes, he was at the bottom of the Giri, near his Ashram in front of Triyambakeshwar Temple He asked us to come any time, any day. His name was Gopinath Maharaj.

With the happiness and satisfaction of Nāth Darshan I am waiting for accidental darshan of Nāth, intensely for Gorakhanātha's darshan. Will it be possible ?

"DO NOT HURT THE FEELINGS OF OTHERS

You should never hurt the feelings of others in any way. You should not make them sad by any action. You should not harass others in any way, nor should you fill their hearts with grief by any deeds or words. You should never frustrate the hopes of others.

Never should you do anything that will incur anguish and curses of others. Even a promise in business should be broken if it leads to the loss of others. If labour is employed for work in fields or at home, he should never be cheated by paying less.

You should treat others as yourself, and regard others' miseries as your own, You should know that the same distress, which you suffer when others graze their cattle in your field will be felt by others if you let your cattle graze in their fields.

—SHREE NIMBARAGI MAHARAJ

The Academy of Comparative Philosophy and Religion Belgaum

QUARTERLY REPORT

Punyatithi Nama-Saptah was celebrated in Gurudeo Mandir as usual this year for 5 days from 2-6-1988. The salient feature of this year's Saptah was the attendance of Nama-Dharakas and Sadhakas in a large number.

The Hon'ble Mr, Justice H G. Balakrishna, Judge of the Karnataka High Court, Bangalore paid a visit to Gurudeo Mandir on 24-3-1988 He was received by the local trustees and was apprised of the various activities carried out by the Academy. He appreciated the nature of work which is being done by this public Trust.

A programme of 'Kirtan' by Smt. Malatibai Kane (Ganeshwadikar) was arranged in the Mandir for 5 days from 30 4-88. It was particularly attended by a good number of folk.

The Nama-sampradaya Mandal's Branch at Belgaum arranged pravachanas of Sadguru Vamanrao Pai, Bombay, for 6 doys from 5-5-1988 in Gurudeo Mandir. The talks were enlightening and instructive and the hall was dacked to its full capacity for all the 6 days.

We are pleased to announce that Smt. Indumati G. Tendulkar, Belgundi paid a donation of Rs. 5000/— to this Public Trust on the occasion of her 75th birth day celebration, The Academy is g.ateful to her for this generous donation.

Other donations received are :

Shri	H. K. Bhide	Bijapur	Rs	25/-
,,	D. V. Kushte	Vadagaon		51/-

.,	K. R. Deo	Pune	10/-
,,	K. D. Kasnis	Pune	1001/-
,,	R. V, Deshpande	Angol	25 -
,,	Yogeshwar Swadhyaya Pariwar,	Goa	151/-
,,	Ravindra Vishwanath Vaze	Hyderabad	501/-

A meeting of the Board of trustees was convened on 30-5-1988 and a proposal to start a Centre in Gurudeo Mandir for study of the philosophy of Gurudeo R. D. Ranade was considered in detail. Prof. P. M. Upadhye Prof B R. Kulkarni, Smt. Padmatai Kulkarni and Shri P. H. Kulkarni, Bangalore participated in the discussion. It was decided that this centre should be started as soon as necessary formalities and arrangements are completed. Prof. B R. Kulkarni and Smt. Padmatai Kulkarni have agreed to take active part in running this Centre.

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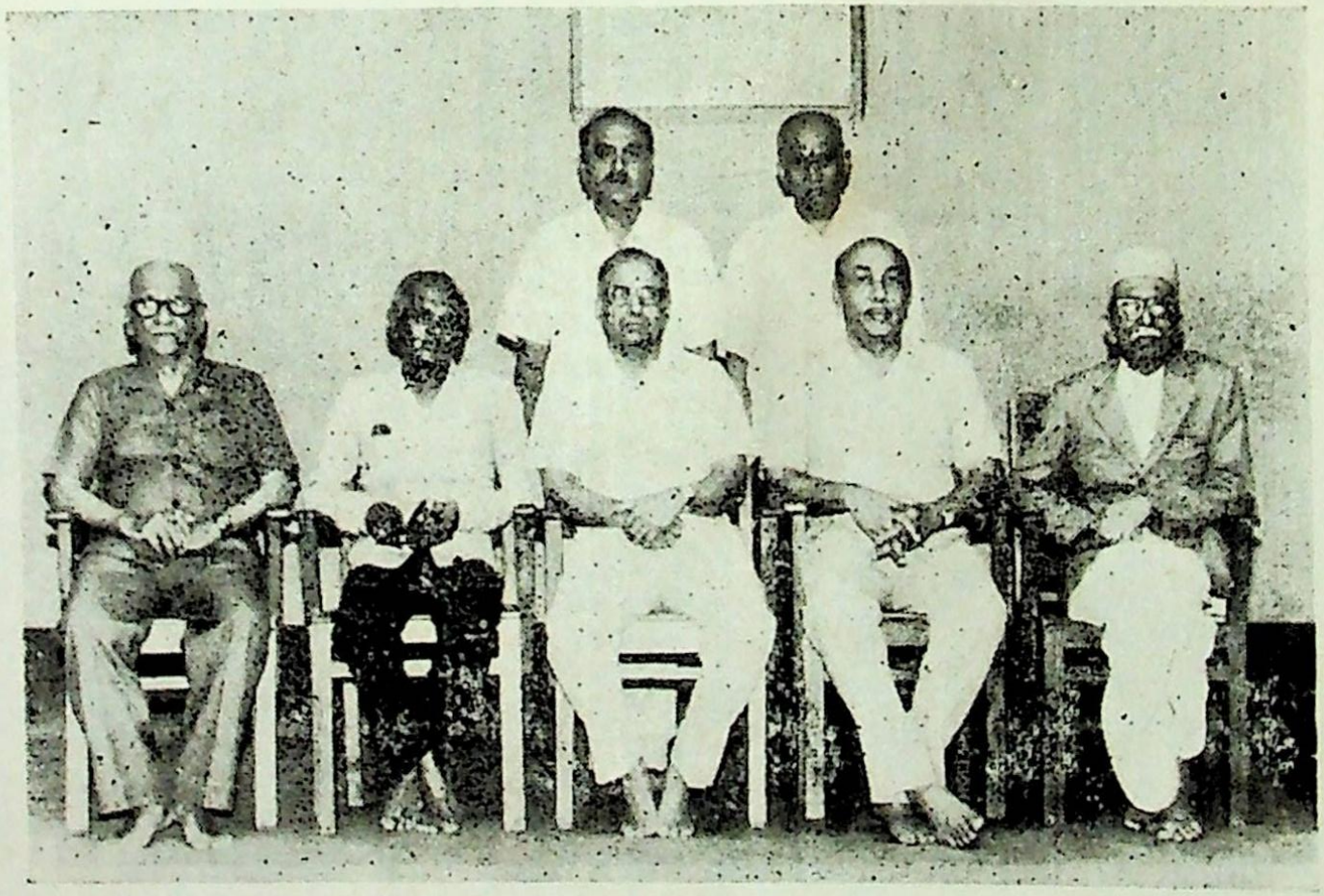
Aims of the Academy of Comparative Philosophy and Religion. Belgaum

To work for spiritual unity of mankind and consequent peace and good will upon, earth, bringing together intellectual and spiritual-minded persons through—

1) Spiritual Symposiums
2) Study and Research
3) Lectures
4) Meetings and Conferences
5) Religious and philosophical publications

Visit of the Hon'ble Mr. Justice H. G Balkrishna Judge of Karnatak High Court to Gurudeva Mandir Belgaum on 24-3-1988



Sitting: 1) Shri N. S. Metrani, 2) Shri M. B. Sagama, 3) Shri M. G. Raju, Charity Commissioner, 4) Justice Balakrishna, 5) Shri J. V. Parulekar.

Standing: 1) Shri A. G. Saraf, 2) Shri D. B. Parulekar.

ADVERTISER'S ANNOUNCEMENT

All quotations are from the Bible, God's book It is divided into the Old Testament, the Anc ent Jewish part which foretells the coming of Jesus Christ and the New Testament, concerning Jesus Christ, the only begotten son of God, from whose birth the years are numbered.

God. **from the** beginning of time, sent prophets or messengers to Israel. These were f om the beginning of time To these God Said, "In you and your seed shall **all** the fam lies of the earth be **blessed** (Genesis **28:14**)." At all times did God send his messenges to Israel, estäbli-shing the Jewish priesthood (Exodus 40 15) The Old Testament part of the Bible was written by the prophets that God sent to Israel through many **centuries**. These prophets wrote that God. himself. would live, in the world as a man (Micah, 5:1 & 2, Isaiah 9:6 & 7, Zechariah 12:10) and be nailed to a cross (Zechariah 12:10, Zechariah 13 6, **Isaiah 53:8**) and that his disciples would have everlasting life (Pasalm **23:6** Daniel 12:2, Micah 4:5). Jesus Christ is God in the personage of the son of God or God the Son.

God, called Jesus Christ, **was** nailed to a cross near Jerusalem around 33 A D. (before the Roman Emporor Titus distroyed the Jewish nation in 70 A. D as prophesied Genesis 49:10 that it would precede it) and **was** nailed to a cross as prophesied by Zachariah in Zechariaah 12:10 and Zechariah 13.6 and Isaiah in Isaiah 53:8.

The son of God, our lord Jesus Christ, arose from the dead after three days, and he teaches that those who are born again through the water and the spirit of baptism (John 3:5) and eat his flesh and drink his blood **through**

communion in its-form of bread and Wine (John 6:53 and Matthew 26-26:28) may have everlasting **life**. Very many of the events in the life of Jesus Christ in the Bible, in the Old Testament part, incidentally world famous literature, includ ng its famous Septuagint Translation made in Alexandria, Egypt, in 282 B. C , and fulfilled by Jesus as we read in the Bible. written by Jesus' own apostles, who lived with him every day Jesus said in the Bible in John 14:6, "I am the way, and the truth, and the life : no man cometh unto the Father but by me." The Bible says that all who do not receive God, who is Jesus Christ, (**John 10:30**) by baptism and communion will be burned in everlasting fire (Revelation **20**:15 and John **3**:36). The necessary baptism and communion may be received in any Christian Church, The oldest Christians, Roman Catholics and Greek orthodox, say any Christian church is accepteble, This is the decree of the Second Vatican Council (1965) and Bishop **Meletios** IV of Constantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

The New Testament, recommended to be read first because one soon reads Jesus Christ's own words, is much smaller than tee Old Testament. Many libraries have a copy of the Bible. It contains also God's **Commandments**, which people should keep. The New Testament summurises them. One can buy an inexpensive Bible or New Testament through the majl from the Bible Society of India, 20, Mahatma Gandhi Road, Bangalore–560001.

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